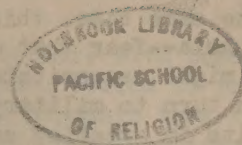


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CHURCH AS CATALYST IN DANCHI

"If you are looking upon community organization for proselytizing, for extra baptisms, then forget it," a Catholic father told pastors in the Ecumenical Danchi Mondai Kenkyu Kai attending the second annual seminar at Kansai Seminar House in Kyoto, Aug. 29-31.

The speaker was Msgr. John F. Egan, of the Research Center of Urban Problems of Notre Dame University, Indiana, U.S.A., his audience a group of forty-seven persons from Tokyo, Aichi, Kyoto, Mie, Nara, Osaka, Hyogo, Fukuoka and Korea who are immersed in the life and problems of large-scale housing developments.

Egan referred to Community Organization as "the way of human interest where we can plan and get together with the people, where we can wrestle with human problems regardless of religious adherence." "C.O. does not belong to Christianity alone," he said but added, "I believe it is central in the work of the church because we must give power to the people and rid them of their powerlessness."

"The beauty and ingenuity of Japanese architecture has not flowed into the danchi," he observed emphasizing that people in the danchi must demand a voice now in the kind of homes they want if serious problems in the future are to be avoided.

In a panel on "Present Attempts at Community Organization in the Danchi," Rev. M. Ishida referred to the church in the danchi as being not a place of retirement but a dynamo, sending its members out to their brothers in the world. One speaker noted the increasing materialism evident among persons dwelling in the danchi and their lack of belief in life after death. Dr. Masao Takenaka talked on "The Bible and Community Organization," followed by discussion of his exposition on Exodus.

The product of Egan's continued insistence on the group's moving from discussion of problems to action resulted in the adoption of resolutions to 1) search for three persons to be trained abroad in community organization, and 2) appointment of three persons to do short-term preparatory work in a specific danchi: Jack Hasegawa, chairman of the Kansai Ecumenical Danchi Mondai Kenkyu Kai (which meets regularly throughout the year); S. Matsuki, Doshisha University student; and Miss Yamato Nagashima.

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John M. Nakajima, Helen Post, Stan Manierre

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JAPAN LISTENS TO (THE REST OF) ASIA

"Asia and Japan" was the theme of the Japan SODEPAX-sponsored symposium Aug. 25-27. Representatives from The Philippines, India, Korea, Vietnam and China gave their views of Japan and the Japanese as a stimulant to self-understanding and planning by the twenty participants. In a report on the gathering, Father Koichi Kasuya summarized the views and insights expressed.

Asian people in general respect very much what Japan has accomplished economically and technically through the bitter postwar experiences. In the political field too they admire Japan's stability in and through the confused postwar period.

At the same time, this development creates a deep sense of fear among the people of Asia--fear that Japan's economic development and domination in South East Asia might necessitate political pressure to protect her economic interests, leading in turn to military domination. While the Japanese system of cooperation is effective in creating strong solidarity among the Japanese, it hinders their achieving a true sense of fellowship with people of other Asian nations and intensifies the sense of fear toward the Japanese.

It was generally felt that Japanese have more respect and good will toward Western whites than toward other Asians. They have a kind of superiority complex toward other Asians growing out of their ignorance of the history of other Asian nations.

The Japanese are viewed by Asians as being busy, highly competitive, diligent and hard-working, but this creates a suspicion that Japanese fail to reflect on why they work so hard and is the source of a lack of esteem for Japanese among other Asians. In a word, to the Asian the Japanese has two faces--one, that of a person who is kind, responsible toward his work, studious and diligent, the other that of the exploiter.

In their attitudes toward other Asians, Japanese appear outwardly to yield to a superior power but inwardly have a spirit that fights to overcome the superior. Rather than a basic motivation to co-exist and cooperate in making a better world, there is a spirit of rivalry that seeks to put oneself in the other's place.

The Japanese view of other Asians is felt to be due to the lack of a true sense of individuality and an according tendency to depend upon the group. But the "group" does not go beyond one's own nation or, when it does, expresses itself in something like "the great East Asia Co-prosperity sphere"--the instrument of a superiority complex that puts Japan at the center.

To overcome this, Japanese should 1) establish a true sense of individuality that satisfies the human desire for selfhood 2) try to think in terms that go beyond the boundary of their own nation and include Asia and the rest of the world.

The national problem is not inseparable from the international problem, Japanese attitudes toward other Asians being an extension of their attitudes toward themselves. As for issues within the church, they cannot be given priority over issues outside of the church; both must be tackled simultaneously. Though fraught with internal problems, the church will not solve its own problems by concentrating on them, but only by attaining real vision, making decisions and assuming a posture of dedicating themselves to tasks outside the walls of the church, in Asia and the world.

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INOCCHI NO DENWA will hold open house on Sept. 30 from 10 a.m.--6 p.m. at Tokyo Lutheran Center, 2-32 Fujimi 1-chome, Chiyoda-ku, Tokyo. Tel. 261-4629.

Inochi no Denwa starts its activities on October 1.

STUDENT Y MEETING

Two years ago, in 1969 the National Committee of the Student YMCA was dissolved after heated discussions at the 78th annual summer school. Dissolution of local student Ys followed in many schools.

After two years of silence, a summer meeting (instead of school) of Student Ys was held at Tozanso Aug. 23-26 sponsored by the student section of the Japan YMCA. The theme was "Faith Today." Forty student and twenty leaders participated.

Prof. Hiroshi Shinmi of Aoyama Gakuin, Prof. Katsumi Matsumura of Kyushu University, Prof. Arimasa Mori of the University of Paris, and Prof. Kenzo Tagawa of Wakayama University were the main lecturers.

Pointed discussion began when Tagawa prefaced his lecture with questions about the posture of the sponsors who, according to Tagawa, failed to produce a sokatsu or evaluation of what had happened in 1969. The students took this up, criticizing the program that, in their opinion, was based on assumptions that were attacked at the 1969 meeting. The enforcement of a religious rite like morning meditation signified, they said, the unchanged posture of the Student Y and was a sign that the Y was trying to "normalize" what should not be normalized. Morning meditation was then removed from the program.

Another discussion-in-depth took place over the presentation by Mori, who returns to Japan from France each summer. In the Japanese language, he pointed out, there is no relationship between the first person and the third person, there is only a closed relationship between second persons. This makes it difficult for Japanese to be directed into new possibilities. Tagawa challenged this theory that makes language the basis of social structure, declaring that language is a secondary structure of society.

Tagawa was severely attacked by a Korean student when he referred to the Korean Church in Japan as criminal in allowing herself to be used as a refuge from the realities Korean residents face and in providing a strong anti-communist ideology for its constituency. From the discussion emerged the feeling among participants that the weakness in Japanese Christians lies precisely in the fact that they like to hear how Japan is viewed by Europeans instead of asking how other Asian nations look at Japan.

The meeting ended without a solution. The Kyodan Shimpo commented: "The Student Y should begin all over again by criticizing the actual state of affairs that the summer meeting revealed." To which Jintaro Ueda, Y secretary in charge, replies, "The problem is that we don't have the base from which to criticize ourselves. We are constantly searching. In this sense, the meeting produced the expected result. Our intention was to give everyone a chance to express himself so as to find out what our real situation is. I think it should not be assumed that we will always have the Student Y and the summer meeting. There are always options. If there is a need felt for them, that is their reason d'etre. Our task never changes--to try our best to strengthen local groups, when they are felt necessary."

EAST PAKISTAN HIGH PRIORITY

The Rev. Mr. Toshihiro Takami, associate general secretary, NCC Division of Service, took off again for East Pakistan Tues., Sept. 7, to carry forward the recommendations of the World Council of Churches for long-range relief and rehabilitation programs under the direction of the East Pakistan Christian Council.

Takami spent a week in East Pakistan in July with CICARWS Asia secretary Ken Buma studying the needs and possible responses. (JCAN, July 28) Their recommendations to World Council of Churches were accepted, and since then Takami has been gathering helpful data from Japanese agricultural experts who have spent many years in projects in Pakistan. En route to East Pakistan, Takami will touch down in Bangkok to meet members of an EACC team that has just returned from there.

SALVATION-----TODAY?

Some thirty-six different organizations will send representatives to the conference on "Cooperation in the Mission of Salvation Today," to be held at Amagi-Sanso Wed., Sept. 21, through Fri., Sept. 24. The meeting, which will have a total constituency of 130 persons, is sponsored by the Division of Mission of the NCC, In Ha Lee, chairman.

Opening the conference with analyses of the Japanese setting will be Dr. Ichiro Hori, Seijo University, scholar of folk religions in Japan, and Dr. K. Takeda Cho, International Christian University professor and a president of the World Council of Churches. Hori will speak on "The Religious Consciousness of the Japanese," Cho on "The Indigenization of Christianity in the Spiritual Climate of Japan."

On the second day, spokesman for each of the five committees of the Division of Mission (faith and order, international affairs and society, urban and industrial mission, youth, women) will offer evaluations on the message of Salvation as expressed in Japan up to the present. The theme "Salvation Today" was decided upon by persons responsible for mission in their respective churches. It is also the theme of the WCC Dec. 1972 meeting.

The third day there will be discussion on the real essence of Salvation Today out of which may emerge concrete plans for cooperative action in mission.

EA-CC BECOMING CC OF ASIA

Outlines of the new format for fellowship and cooperation among Christians in Asia emerged from the Aug. 27-31 meeting of the East Asia Christian Conference Continuation Committee in Singapore, according to Matthew S. Ogawa, general secretary of AVACC and associate general secretary of EACC.

To go into effect immediately is a realignment of EACC activities under the general divisions of Message and Communication: Matthew S. Ogawa, coordinator, assisted by Emerito Nacpil, The Philippines; Life and Action: John England, Australia, coordinator, assisted by Larry Cheah, Malaysia; Justice and Service, Sam Isaac, assisted by Jae Shik Oh, Tokyo.

This and other changes aimed at grasping the situation in Asia are the result of months of study on the part of the Policy and Structure Committee, on which the Rev. Mr. Kiyoshi Ii has served. A new Constitution, which is to be submitted to the next Assembly scheduled for Singapore in 1973 includes the change of name from East Asia Christian Conference to Christian Conference of Asia.

Youth will be accorded 26 per cent of the Assembly seats, and women 20 per cent of the adult apportionment of seats, according to the new proposal. Membership in the Conference will be opened up to evangelical churches not now members and to Roman Catholics, as well as to a wide range of Christian bodies.

The financial fulcrum will be located in Asia under the new plan. Program projects will be selected from among those proposed by Asians and support sought primarily from within Asia, with additional help sought outside in special cases. A second category of projects will offer a place for initiative from overseas, when suggested projects have been approved by the Conference and national support is promised.

It appears that a current deficit of \$70,000 will be cleared up by the time of the 1973 Assembly, through additional contributions from Asia churches and special help, including support from churches in Germany.

Ogawa noted particularly the evidence that the EACC/CCA has become an instrument of the churches in Asia, and that Continuation Committee members themselves are increasingly active in outlining the work to be done by the staff.

KYODAN--mada mada

General Assembly. While a preparatory committee is at work and a tentative date in November has been set for the holding of the Kyodan's 17th General Assembly, postponed from the fall of 1970, no formal announcement has yet been made. The decision of whether to hold it or not, and if it is held, what form it should take, will have top priority when the Standing Committee meets Mon., Sept. 13, to consider the options available and the results of various meetings with concerned persons and of surveys of leadership opinion. Chairman of the preparatory committee for the Assembly is the Rev. Mr. Kikaku Shimamura.

Ministerial Examinations. After a hiatus of two years, the Kyodan is planning to conduct by mail the examinations for ministers desiring ordination, to avoid the possible disruption of the examination procedures by protesting picketers.

Contents of the examinations were published in the Sept. 4 issue of the Kyodan Shimpō. Examinees are to write examinations at home and mail their papers to the Committee on Ministerial Qualifications.

Challenging groups have centered their queries on two issues: 1) By what authority does the Committee on Ministerial Qualifications decide who in the Kyodan may and may not preach the Gospel and perform the Sacraments? 2) By what interpretation of the Confession of Faith will the faith of the examinees be tested? The former committee resigned as a group last spring after being unable to agree on answers to these questions. The Standing Committee then appointed some of its own most respected members to constitute the Committee on Ministerial Qualifications. The Rev. Mr. Kichiya Kikuchi is chairman.

SEVENTY PASTORS PRACTICE ZAZEN

In defiance of a strong typhoon which swept across the whole country, seventy pastors representing thirteen denominations, including Catholics, assembled at Sojiji, Tsurumi, to participate in the eighth summer seminar, Aug. 31-Sept. 2, sponsored by the NCC Center for the Study of Japanese Religions. Sojiji is one of the two head temples of Soto Zen and is located between Tokyo and Yokohama.

This seminar is said to have been the first instance in which such a large group of Christian pastors have practiced zazen (Zen sitting meditation). All the participants underwent the severe disciplines from 3:30 in the morning until 9:00 at night. Food and room accommodations were very sparse, and had the seminar continued for a few more days, many of the participants might not have been able to take it.

While following the prescribed course of Zen disciplines, the seminar maintained a Christian flavour through the insertion into the program of Christian morning services. An academic touch was given by the three high calibre Soto scholars. The lectures emphasized that 1) in Rinzai Zen, sitting meditation is regarded as a technique for reaching sudden enlightenment, while in Soto Zen, sitting meditation itself is the process through which truth is realized; 2) Rinzai Zen puts emphasis on peculiar experiences, while Soto Zen attaches importance to the universal truth implied not only in sitting meditation but also in all parts of our daily life.

Through sitting meditation we learned at least the significance of silence for our spiritual life. Protestant pastors tend to be too ready to talk and too little prepared to listen to others. Participants also came to feel that there is a lack of discipline in Protestantism and as a result discrepancies between speech and behavior very often become stumbling blocks to earnest seekers. The fact that well-arranged Christian encounter with non-Christians is never in vain was clearly attested to by this seminar.

JAPAN YOUTH IN U.S.

The four Japan Minority Issues team members landed at Haneda Airport, Aug. 29, after having shared a long hot summer with Blacks and Spanish Americans, putting the final period on their two-month period with a tour of church and minority movement-related projects.

The team spent July in Chicago and August in Newark, N.J. In Chicago they visited various churches: Black, Spanish-speaking and Korean. Besides mixing with church youth, they had good contacts with various groups such as the Committee on Civil Rights, West Side Night Ministry, American Indian Center and Chicago Housing Authority. Sharing and participating in the life of ethnic minority members in Chicago, they came to the point where they could identify the socio-economic problems that are behind the so-called race problems. Operation Breadbasket they found to be one of the most exciting and practical programs.

"Various community organizations and action programs make their own contributions to lifting up the social conditions of ethnic minorities in general and to widening employment opportunities in particular," they observed. "Gaining political power in support of this and thereby achieving self-confidence in one's own ethnicity (as in the expression of "Black is Beautiful") seems the underlying philosophy of many civil rights movements at the moment."

"What American Indians have to say to the White establishment is quite appealing in that they don't have, and don't try to get, economic or political power in a society where that kind of power means everything. Their existence (being) in the world gives a good clue to determining the construction of a new society for all people," they reported.

In Newark, the team met Mayor K. Gobson and LeRoi Jones, world-famous Black poet and spokesman.

YOUTH IN PARTNERSHIP IN MISSION

A step toward recovering Japan-U.S. relations that now face great difficulties politically, economically and militarily was taken by the Texas Team, which spent two months in Japan, co-sponsored by the NCC Division of Service and the United Presbyterian Church in the U.S.A. Commission on Ecumenical Mission and Relations.

The difficulties that threaten to engulf the peoples of both countries are all present in the Okinawa issue--the reversion of the islands to Japan. After ten days' orientation in Tokyo, the Texas Team left for Naha, Okinawa, where it had good contacts with a variety of people and organizations, including the Okinawa Christian Council, government officials, anti-military groups, Okinawa Christian Peace Council, and Zengunro workers (of the union of American base workers). There were discussion seminars and visits related to the effects of World War II on Okinawa, the presence of the U.S. military bases, the problems of mixed-blood people, and prospects for the Okinawan economy.

Two weeks in Okinawa was not too short a time for one team member to conclude: "The U.S., after nearly three decades, has done virtually nothing.... Politics between the U.S. and Japan will only keep real development from taking place with the obvious 'playing of both ends against the middle.' At this point I am greatly in favor of U.S. withdrawal from Okinawa."

Returning from Okinawa to main land Japan, the smog and polluted Dakai Bay of Kita-Kyushu gave the Texans a surprise-welcome. Pollution was the main theme of a two-day seminar in which thirty Japanese students participated. One of the most surprising and frustrating findings of the five-day stay in Kokura was the fact that "many people are aware of the facts of pollution but simply are not concerned, saying 'we can live with it.'"

YOUTH IN PARTNERSHIP IN MISSION (continued from page 6)

"Bouquets of flowers piled high should be made the sign of peace-making efforts and this task must be recognized by each of us in every part of the world," commented a team member participating in the Hiroshima Peace Day Ceremony. "I will not buy kimono, fine pieces of traditional art and such things for souvenirs," said one girl, "but I'll take back the feelings and experiences I had while I was here. I just couldn't be a 'tourist' in this city. How could any one of us be?"

The issue of the minority members of Japanese society was also a part of the mission of the team, one half of whose members were Mexican-Americans. "The Japanese don't talk about the minority problems here. But everyone talks about our problems," the team members agreed after one of them had been questioned by a Japanese student with a stack of newspaper clippings about the Black American's plight.

The attitude of the whole team in their role of being sponges to soak up Japanese life was clearly and critically demonstrated in their words, "Why don't those Americans in Japan speak Japanese? I feel sorry not for Japan nor the Japanese but for those who have given up speaking the language of the country and who say, 'I was in Japan for x years' with expertlike expressions on their faces."

SOCIAL WORKERS REFLECT ON SOCIAL WORK IN JAPAN AS THEY SAW IT

So Social workers from the U.S., who spent a month in Japan on a tour sponsored by United Presbyterian Health, Education and Welfare Association, left for the States Aug. 25, after expressing to Toshihiro Takami, liaison man, their reflections. They:

- were highly impressed with the tight, efficient schedule--but wished it had been a little less tight
- felt staying in homes with families was a high point
- admired the daycare program developments, especially in low-income areas, observing that, while present laws in the U.S. forbid this, it seems a valid, worthwhile part of Christian social work
- noted that a much closer economic relationship exists between government and private social agencies in Japan than in the States, showing that government trusts private agencies, entrusting public monies to them.
- admired the dedication and commitment of Christian institution workers and wondered how to achieve this among their workers
- felt language is not an unsurmountable barrier and hoped to see the exchange program continued
- would like to see more younger workers included (the average age of the team that went to the U.S. from Japan last year was considerably lower than that of the team from the U.S.)
- appreciated the fact that although when they left they were "strangers to one another, through the encounter with Japanese Christians they themselves had become a group
- regretted that there was not more opportunity for dialogue in their personal fields of specialization
- observed that Christian social work in Japan puts great emphasis on building institutions and raised the role of non-institutional social work--as in people's movements, students, etc. "Shouldn't Christian social work include stimulating of non-institutional movements for the betterment of society?"
- felt that Christian social work exerts an impact far out of proportion to the size of the Christian community in Japan.

MAN IN THE INDUSTRIAL AGE

"The Human Problem in an Industrial Age" was the theme of the Japan Baptist Union annual pastors' meeting at Nagoya, Aug. 24-26.

Director of NCC Urban-Industrial Mission Stanley Manierre outlined the history of industrial evangelism in Japan from the Kyodan Occupational Evangelism Committee formation of the NCC Urban-Industrial Committee. Whereas Occupational Evangelism focused on the laborer in industrial society, the present committee is working on a more inclusive theology of mission for urban-industrial society. UIM, Manierre said, is not to be thought of as a special type of mission--it is simply mission in an age of urbanization and industrialization, consistent with the contemporary nature of the Gospel.

Pastors studied new Tokai City, borne of the establishment of the New Japan Steel Corp. -One speaker from the company's welfare department, another from the labor union, discussed human problems in industry. Focus then moved to the stance of the church and what Domei pastors in particular see the church's role to be.

FELLOWSHIP OF SCHOLARS

The Christian Scholars' Fellowship, chairman, Prof. Kazuo Miyake, met at Tozanso, Aug. 26-28. Organized ten years ago, it has about 450 members, who are Christians teaching in colleges and universities.

Forty-five members were present to concentrate on two major issues: an evaluation of campus struggles and the study of revisions in the college system. Prof. Mikio Sumiya, Tokyo University; Prof. Tatsumi Masayuki, International Christian University; Prof. Tatsuru Yuge, Tokyo College of Education; and Asst. Prof. Takashige Sugimoto, Tohoku University, spoke on the first topic.

On education reform the lecturers were Prof. Arimasa Mori, Paris University, France; Karl F. Zahl, the German Consulate, Germany; Donald Wheeler, Tokyo Woman's College, U.S.; Dr. Joseph Niedham, Cambridge, England; and Prof. Akira Tanaka, on China.

THE IMAGE OF THE PASTOR

"Pastors seem to be scholarly but know little about life."...."We need pastors who can get down on the level of students and talk face to face."

Such were the voices from the pew, expressed through Murai Sukenaga, Lutheran, president of Waseda University, and Yoshimi Hara, professor at International Christian University, at a round-table on "Theological Education and the Image of the Pastor in Present-Day Japan", sponsored by the Theological Education Committee of the NCC Division of Education Fri., Sept. 3. The meeting was attended by nine persons related to theological education in their respective denominations.

IMPORTANT.....PEOPLE

David Wilkinson, 34, Far East Broadcasting Co., Tokyo died suddenly of a brain tumor while attending a meeting in Seoul, Korea.

Dr. Torataro Kawamura, head of Aijinkai Kawamura Hospital, is the new president of the Japan Christian Medical Association.

Sept. 1 Dr. Yoshito Shinoto, scientist and educational administrator, began a four-year term as president of International Christian University.

Our sincere thanks to those who contributed the international and articles for this issue: Masao Takenaka, Jintaro Ueda, Toshihiro Takami, Masatoshi Doi, Matthew Ogawa, Toshiaki Kusunoki, Yoshio Usui, John Reagan.

WHILE JAPAN CONTINUES TO STAGGER UNDER THE BLOW OF THE "DOLLAR SHOCK," caught most squarely in the crossfire of Japan-United States relations is Okinawa. Here is what an Okinawan whom Stan Manierre interviewed as JCAN was about to go to Press; had to say:

"While we have felt the effect of the \$ shock on our daily life--vegetables are twice the price they were, postal rates immediately rose--the most important thing is that we now have deep feelings of mistrust. We feel we have been betrayed again. The Japanese government has been telling us--there is no need for you to worry. And now this has happened. It's not just the radicals who are full of mistrust--all of us feel the same way.

We speak of reversion to Japan as "the third disposition" of Okinawa. First, the voice of the Okinawans was disregarded when Japan took over in the Meiji period. The "second disposition" was the San Francisco Treaty, when the decision to make Okinawa an American protectorate was made in spite of the fact that 72% of the Okinawans voted against it. The "third disposition of Okinawa" was the U.S.-Japan Reversion agreement, without the participation of Okinawa. Now, the shock is spoken of by Okinawans as being part of the "third disposition."

Our newspapers usually change the topic of their editorials every day--but since the \$ shock, this has continued to be their theme.

The \$/¥ problem has spurred the biggest protest rally yet. Thirty thousand people gathered in a demonstration that transcended all ideological positions.

The Japanese government is offering ¥1 billion 100 million in aid, whereas the Okinawa government has said that it needs at least ¥13 billion. The Japanese government's offer is like "the tear of a sparrow."

5,800 Self-Defense Force members are to be sent to Okinawa, at a cost of ¥110 billion for transportation alone--almost twice the total annual budget of the Okinawa government of ¥60 billion.

The sending of Self Defense Force personnel is strongly opposed, not only by radicals but also by various women's and other citizen's groups. During obon, the SDF planned to charter a plane and send Okinawa members of the SDF home to do PR in the high schools. But so strong was the opposition that the charter plane carried only a few soldiers--and those wore civilian clothes--and the plan fizzled out.

Okinawa has been buying 70% of its necessities from Japan--80% if you include building materials and clothing. Now the \$ in which the economy is carried on is down, the ¥ is up...double trouble. Overnight ¥100 buys only \$80 worth of provisions.

For twenty-six years, while Japan has operated under its Peace Constitution, Okinawa has been offered as a base. It is about time the Japanese government assured Okinawans of a secure future. If it doesn't the present mistrust will deepen.

Churches counting on help in construction have been severely hit and all must cut their proposed construction budgets.

